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BISHOP SMITH'S ADDRESS TO METHODIST CONFERENCE

The annual conference of the Methodist Mission of Hawaii opened yesterday morning at 9 o'clock in First church, Bishop Chas. W. Smith, D. D., L.L. D., presiding. Rev. John W. Wadman, the superintendent, called the roll and upwards of twenty-five members of the conference answered to their names, a few having been unable to attend on account of sickness.

Bishop Smith then proceeded to address the conference as follows:

"What I have to say is addressed to this company as ministers and preachers of the gospel of the Methodist Episcopal church. As such our first question should be, 'What are we to preach to the people?' Mr. Wesley, our founder, sets us an example. He founded our doctrinal system and since his time there have been no important changes in the fundamental doctrines. 'There are three or four points deserving special mention.

"First, we preach universal salvation—a salvation offered to all men everywhere in all conditions and on the same terms. This enables us to go to all nationalities and explains the fact of three languages being represented in this conference.

"All men have an equal interest in our message because Jesus Christ tasted death for all men. Some men have taught that God intended to save only a few people—the elect; that Christ died for these only. Wesley emphasized the equality of men. Today this emphasis is not needed for scarcely anyone believes otherwise.

"Second, we preach a full salvation. We preach that God is able to save 'to the uttermost' all that come. This means to the uttermost of character. God can save from the lowest depths of sin. It means to the uttermost of salvation. God can save from all sin so may be his children in deed and in truth. If man sins it is not because he can't help it. Jesus Christ can save us from all conscious sin—and all sin is conscious. We make mistakes, but to sin is to knowingly and consciously violate God's law and if we let him, Christ can save us from this. He does not save us from temptation, but from yielding, and we have the promise that we will receive no temptation stronger than we can bear.

"Third, we preach conscious or experimental salvation—not a mere guess but an experimental religion; one of the heart as well as of the head. God's spirit bears witness with ours that we are his children, and we come to know it and realize it. The preaching of such an experimental religion was started by the Methodists. At first Wesley was laughed at as an enthusiast and fanatic. Wesley came to a knowledge of this religion not through his own church experience but through the Moravians, who during a storm on the ocean, when everyone was frightened, remained calm and peaceful. Wesley wanted to know their secret and was told that it was the consciousness of salvation. Later he was led into this experience himself. Before this Wesley was converted but he did not bear outward witness to it.

"In conclusion let me say: Don't rest until you get this experience. You can't preach the gospel correctly without having the consciousness of being the child of God.

"A minister cannot tell persons when they are saved. He can encourage them but they must find out for themselves when they have the assurance in their own hearts that they are children of God.

"These three things—universal sal-

BABIES AND CHILDREN

should be fairly plump. They ought to put on fat as fast as they use it up; for fat is fuel, and the burning of it makes power and force. Thin children—even along to the age of eighteen or twenty—are in danger from consumption, and from other wasting complaints. The children who starve, and the young men and women who are consumed—why, the very idea of it is frightful. For such as they, there is always what is called a "mighty famine" in the land. Food, though it may be taken plentifully, does not nourish them. It makes no fat; it gives no strength. To prevent this, to cure this, to save the young ones at the mother's knees, and the bright boys and girls who are just looking at the world with ambitious eyes, is the purpose of **WAMPOLE'S PREPARATION**. Its success is decided and settled. Thousands owe to it life and health. It is palatable as honey and contains all the curative properties of pure Cod Liver Oil, extracted by us from fresh cod livers, combined with the Compound Syrup of Hypophosphites and the Extracts of Malt and Wild Cherry. In building up pale, puny, emaciated children, particularly those troubled with Anemia, Scrofula, Rickets, and bone and blood diseases, nothing equals it; its tonic qualities are of the highest order. A Medical Institution says: "We have used your preparation in treating children for coughs, colds and inflammation; its application has never failed us in any case, even the most aggravated bordering on pneumonia. The children like it, and it builds up their bodies; many little children owe their lives to it." Effective from the first dose, and you cannot be disappointed in it." Sold by chemists.

vation, full salvation and experimental salvation, are fundamental and are necessary to make effective preachers."

The following officers were appointed:

Rev. John T. Jones, English Secretary
C. P. Hong, Korean Secretary
Otto So, Japanese Secretary
E. Takimasa, Treasurer
C. H. Min, Interpreter
Mrs. Mame H. Wadman, Organist

Rev. John W. Wadman then read his report in which he stated that during the past year there had been 280 baptisms, 324 new members received, three new churches and forty Sunday schools established, and that there were 1500 scholars in the schools and 1400 members in the churches.

Dr. John T. Jones was introduced from the Indiana conference, as the new pastor of the First Methodist Episcopal church, and Rev. C. Nakimura was introduced as the new pastor of River Street Japanese church, Honolulu, coming from the Japan Methodist church.

The afternoon session of the conference of the Methodist Mission of Hawaii was opened at 4 o'clock by Rev. Dr. John T. Jones, who addressed the assembly on the "Baptism of the Holy Spirit." He spoke in part as follows:

"We are studying the work of the Holy Spirit in modern days. This work was not confined to the days of Pentecost but in all subsequent time, periodically there have been great manifestations of the spirit's presence in the world. Until Benjamin Franklin discovered that lightning and electricity were identical we had none of the wonderful electrical mechanical appliances that are being used now. Similarly, if we can appropriate the power of the Holy Spirit we can have God's assistance in all departments of church work."

After making references to the work of the Holy Spirit in the lives of such famous evangelists as John Wesley, D. L. Moody and Thomas Harrison, and after mentioning some personal experiences, the speaker closed by entreating all to pray for this baptism of the Holy Spirit and for power and strength from on high so that wonderful success might crown their efforts to bring salvation to all the world.

Today's program follows:

8:30 a. m.—Fellowship in Praise and Prayer, C. P. Hong, in charge.

9 a. m.—The Bishop's Address.

9:30 a. m.—Sectional Interpretation.

10 a. m.—Business Session.

11 a. m.—Report of Mrs. Metta S. Mack, Superintendent of Susana Wesley Home.

2 p. m.—Committee Meetings.

4 p. m.—Service of Song.

4:15 p. m.—A study: "Our Own Need." Rev. John T. Jones, D.D.

7:30 p. m.—Epworth Leagues and Sunday Schools. R. H. Trent, presiding.

Devotional Exercises by John McTaggart. "How to Build Up Our League Work?" Mrs. O. H. Walker.

"How to Increase the Efficiency of Our Sunday Schools?" Mrs. John T. Jones.

Helpful experiences by K. C. Lee, Otto So, U. S. Kim, Arthur Robbins, M. G. Johnston and others. Bishop Smith will close with a Message of Cheer.

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OUR MUNICIPAL

WAYS ARE DIFFERENT

Editor Advertiser: So much is being said by the advocates of municipal and county government of its success, treating this phase of governmental development as a traditional form of American government that I wonder why they permit the system to be so overwhelmed with such old-fashioned departments as sheriff, particularly in the municipality of Honolulu.

Take the three-ply governments of any inland state and you will find first the state government; second, the county government, and thirdly, municipalities within the counties. Each county has its sheriff, but each municipality has its chief of police, entirely dissociated from the sheriff. Their duties are entirely separate, just as much as those of the sheriff of the city and county of San Francisco are separate from those of the chief of police of the municipal government of San Francisco.

These mainland municipalities have their mayor who appoints boards and commissions. There is a police commission, through and with whom the mayor appoints the chief of police. The members of the police force are chosen by merit and their promotion and retention depends upon their fitness for the positions. The position of chief of police is appointive just as is that of fire chief, road supervisor and the various departmental heads not otherwise provided for under the elective system.

The sheriff (of the county) is elected and he has the appointment of a few deputies. In the case of Oahu the elected sheriff would appoint the deputies who are now elected for Ewa, Wai-anae, Waialua, Koolauloa, Koolanipo, etc. They would be separate from the police force of the municipal precincts of Honolulu.

The system works well elsewhere and if the electorate of this community is striving toward the allegedly traditional American ideal of government, and must needs have all the old-fashioned fills and trimmings, then let it fashion its municipality like others on the mainland.

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